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LECTURES ON THEOLOGY.

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SECTION II.

LECTURE 2.—ON FAITH.

1. Having shown in our previous lecture "faith itself—what it is," we shall proceed to show secondly, the object on which it rests.

2. We here observe, that God is the only supreme governor, and independent being, in whom all fulness and perfection dwells; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift, and every good principle dwells; and that he is the Father of lights: in him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centres, for life and salvation.

3. In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based since the creation, to believe in the existence of a God.

4. We do not mean those evidences

which are manifested by the works of creation, which we daily behold with our natural eyes: we are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and godhead. Romans i. 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and Godhead. But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5. We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the New Translation:

6. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness: and it was done.

7. And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the

earth, and over every creeping thing that creeps upon the earth.

8. So God created man in his own image, in the image of the Only Begotten created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9. And the Lord God said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

10. Again, Genesis ii. 15, 16, 17, 19, 20: And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat: but of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless, you may choose for yourself, for it given unto you; but remember that I forbid it: for in the day that you eat thereof you shall surely die.

11. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. * * * And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

12. From the foregoing we learn man's situation at his first creation; the knowledge with which he was endowed, and the high and exalted

station in which he was placed—lord, or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a vail to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13. Moses proceeds: And they (Adam and Eve) heard the voice of the Lord God as they were walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15. And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat.

16. And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17. And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which

I commanded you, saying, You shall not eat of it! cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you: and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken; for dust you were, and unto dust you shall return. This was immediately followed by the fulfilment of what we previously said: Man was driven, or sent out of Eden.

18. Two important items are shown from the former quotations: First, After man was created, he was not left without intelligence, or understanding, to wander in darkness, and spend an existence in ignorance and doubt—on the great and important point which affected his happiness,—as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction—he heard his voice, walked before him, and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19. Secondly, we have seen, that, though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator, for no sooner did he hear his voice, than he sought to hide himself from his presence.

20. Having shown, then, in the first instance, that God began to converse with man immediately after he “breathed into his his nostrils

the breath of life,” and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that, though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21. We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the New Translation:

22. After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him: and he called upon the name of the Lord, and so did Eve his wife also. And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out from his presence: but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the the commandment.

23 And after many days an angel of the Lord appeared unto Adam, saying, why do you offer sacrifices unto the Lord? And Adam said unto him, I know not; but the Lord commanded me to offer sacrifices.

24. And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son: and you shall repent and call upon God in his name for ever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25. This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a vail, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26. Moses also gives us an account, in the 4th of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says; In process of time Cain brought of the fruit of the ground, an offering unto the Lord.—And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and his offering he had not respect. Now satan knew this and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? Why is your countenance fallen? If you do well, will you not be accepted?—And if you do not well, sin lies at the door, and satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire.

27. And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel, and slew him. And Cain gloried in what he had done, saying, I am free! surely the flocks of my brother will now fall into my hands.

28. But the Lord said unto Cain,

Where is Abel, your brother? And he said, I know not: am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood, from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive and a vagabond also, you shall be in the earth.

29. And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was also angry; for his offering was accepted, and mine was not: My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, every one that finds me will slay me, because of my oath; for these things are not hid from the Lord. And the Lord said unto him, therefore, whoever slays Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him, should kill him.

30. The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God: that it was by a manifestation of God to man, and that God continued, after man's transgression to manifest himself to him and his posterity: and notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31. Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this

means that the thought was first suggested to their minds that there was a God. Which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32. Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression, in slaying his brother, and that Cain knew that it was the Lord that was talking with him : so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God : and through this means, doubtless, his posterity became acquainted with the fact that such a being existed.

33. From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them ; so that the existence of God became an object of faith, in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34. The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall ; and what it was that stirred up the faith of multitudes to feel after him ; to search after a knowledge of his character, perfections and attributes, until they become extensively acquainted with him ; and not only commune with him, and behold his glory, but be partakers of his power, and stand in his presence.

35. Let this class mark particularly that the testimony which these men

had of the existence of a God, was the testimony of man ; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam their common father had testified unto them of the existence of God, and of his eternal power and Godhead.

36. For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father, that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God, to his posterity ; and that the whole faith of the world, from that time down to the present, is in a certain degree, dependent on the knowledge first communicated to them by their common progenitor ; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37. First, Adam was 130 years old when Seth was born. Gen v. 3. And the days of Adam after he had begotten Seth, were 800 years, making him 930 years old when he died. Gen. v. 4, 5. Seth was 105 when Enos was born. v. 6. Enos was 90 when Cainaan was born. v. 9. Cainaan was 70 when Mahalaleel was born. v. 12. Mahalaleel was 65 when Jared was born. v. 15. Jared was 162 when Enoch was born. v. 18. Enoch was 65 when Methusaleh was born. v. 21. Methusaleh was 187 when Lamech was born. v. 25. Lamech was 182 when Noah was born. v. 28.

38. From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years

old when Adam died; Methusaleh 243; Enoch, 308; Jared, 470; Mahalaleel, 535; Cainaan, 605; Enos, 695; and Seth, 800.

39. So that Lamech, the father of Noah; Methusaleh, Enoch, Jared, Mahalaleel, Cainaan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy were all preachers of righteousness.

40. Moses further informs us, that Seth lived, after he begat Enos, 807 years; making him 912 years old at his death. Gen. v. 7, 8. And Enos lived, after he begat Cainan, 815 years: making him 905 years old when he died. v. 10, 11. And Cainan lived, after he begat Mahalaleel, 840 years: making him 910 years old at his death. v. 13, 14. And Mahalaleel lived, after he begat Jared, 830 years: making him 895 years old when he died. v. 16, 17. And Jared lived, after he begat Enoch 800 years: making him 962 years old at his death. v. 19, 20. And Enoch walked with God, after he begat Methusaleh 300 years: making him 365 years old when he was translated. v. 22, 23. And Methuselah lived, after he begat Lamech, 782 years: making him 969 years old when he died. v. 26, 27. Lamech lived, after he begat Noah, 595 years: making him 777 years old when he died. v. 30, 31.

41. Agreeably to this account, Adam died in the 930th year of the world, Enoch was translated in the 987th, Seth died in the 1042nd, Enos in the 1140th, Cainan in the 1235th, Mahalaleel in the 1290th, Jared in the 1422nd, Lamech in the 1651st, and Methusaleh in the 1656th, it being the same year in which the flood came.

42. So that Noah was 84 years old when Enos died, 176 when Cai-

nan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methusaleh died.

43. We can see from this that Enos, Cainan, Mahalaleel, Jared, Methuselah, Lamech, and Noah all lived on the earth at the same time. And that Enos, Cainaan, Mahalaleel, Jared Methusaleh, and Lamech, were all acquainted with both Adam and Noah.

44. From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved: that from the time it was first communicated, it was retained in the minds of righteous men, who taught, not only their own posterity, but the world; so that there was no need of a new revelation to man, after Adam's creation, to Noah, to give them the first idea or notion of the existence of a God: and not only of a God, but of the true and living God.

45. Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born: 98 years afterward the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood, 350 years: making him 950 years old when he died. Gen. ix. 28, 29.

46. Shem was 100 years old when Arphaxed was born. Gen. xi. 10. Arphaxed was 35 when Salah was born, xi. 12. Salah was 30 when Eber was born. xi. 14. Eber was 34 when Peleg was born: in whose days the earth was divided. xi. 16. Peleg was 30 when Reu was born. xi. 18. Reu was 32 when Serug was born. xi. 20. Serug was 30 when Nahor was born. xi. 22. Nahor was

29 when Terah was born. xi. 24. Terah was 70 when Haran and Abraham were born. xi. 26.

47. There is some difficulty in the account given by Moses, of Abraham's birth. Some have supposed, that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us, whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology, we will date the birth of Abraham at the latest period: that is, when Terah was 130 years old. It appears from this account, that from the flood to the birth of Abraham was 352 years.

48. Moses informs us that Shem lived, after he begat Arphaxed, 500 years. Gen. xi. 11. This added to 100 years, which was his age when Arphaxed was born, makes him 600 years old when he died. Arphaxed lived, after he begat Salah, 403 years. xi. 13. This added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived, after he begat Eber, 403 years. xi. 15. This added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived, after he begat Peleg, 430 years. xi. 17. This added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived, after he begat Reu, 209 years. xi. 19. This added to 30 years, which was his age when Reu was born, makes him 239 years old when he died. Reu lived, after he begat Serug, 207 years. xi. 21. This added to 32

years, which was his age when Serug was born, makes 239 years old when he died. Serug lived, after he begat Nahor, 200 years. xi. 23. This added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived, after he begat Terah, 119 years. xi. 25. This added to 29 years, which was his age when Terah was born, makes him 148 years old when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth; making him 205 years old when he died.

49. Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah: the former being 239 years old, and the latter 148. And who cannot but see, that they must have had a long and intimate acquaintance with Noah.

50. Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxed in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th: which was 4 years after Abraham's death. And Eber was the fourth from Noah.

51. Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxed 344, and Shem 448.

52. It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxed, Shem, and Noah, all lived on the earth at the same time. And that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died,

75 when Terah died, 88 when Arphaxed died, 118 when Salah died, 150 when Shem died, and that Eber lived 4 years after Abraham's death. And that Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time.—And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem, were all acquainted with both Noah and Abraham.

53. We have now traced the chronology of the world, agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students, in this class, need not have any dubiety resting on their minds, on this subject; for they can easily see, that it is impossible for it to be otherwise; but that the knowledge of the existence of a God, must have continued from father to son, as a matter of tradition at least. For we cannot suppose, that a knowledge of this important fact, could have existed in the mind of any of the before mentioned individuals, without their having made it known to their posterity.

54. We have now shown how it was that the first thought ever existed in the mind of any individual, that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55. Let us here observe, that after any portion of the human family are

made acquainted with the important fact that there is a God who has created and does uphold all things, the extent of their knowledge respecting his character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56. We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancient saints, to seek after and obtain a knowledge of the glory of God: and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds—it was the credence they gave to the testimony of their fathers—this testimony having aroused their minds to enquire after the knowledge of God, the enquiry frequently terminated, indeed always terminated, when rightly pursued, in the most glorious discoveries, and eternal certainty.

Question.—Is there a being who has faith in himself independently?

Answer.—There is.

Q. Who is it?

A. It is God.

Q. How do you prove that God has faith in himself independently?

A. Because he is omnipotent, omnipresent, and omniscient; without beginning of days or end of life, and in him all fulness dwells. Eph. i. 23. Which is his body, the fulness of him that filleth all in all. Col. i. 19. For it pleased the Father, that in him should all fulness dwell. [§ ii. ¶ 2.]

Q. Is he the object in whom the faith of all other rational and accountable beings centres, for life and salvation.

A. He is.

Q. How do you prove it?

A. Isa. 45:22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Rom. 11:34, 35,36. For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Isa. 40: from the 8th to the 18th. O Zion, that bringest good tidings, (or, O thou that tellest good tidings to Zion,) get thee up into the high mountain: O Jerusalem, that bringest good tidings, (or, O thou that tellest good tidings to Jerusalem,) lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord your God will come with strong hand, (or, against the strong,) and his arm shall rule for him: behold, his reward is with him, and his work before him, (or, recompense for his work.) He shall feed his flock like a shepherd: he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are before him as nothing; and they are counted to him less than nothing, and vanity, Jer. 51: 15, 16. He (the Lord) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 1st Cor. 8:6. But to us there is but one God, the Father, of whom are all things, and we in him; and

one Lord Jesus Christ, by whom are all things, and we by him. (§ ii. ¶ 2.)

Q. How did men first come to the knowledge of the existence of a God, so as to exercise faith in him?

A. In order to answer this question, it will be necessary to go back and examine man at his creation; the circumstances in which he was placed, and the knowledge which he had of God. (§ ii. ¶ 3,4,5,6,7,8, 9,10,11.)

First, When man was created he stood in the presence of God. Gen. 1:27,28. From this we learn that man, at his creation, stood in the presence of his God, and had most perfect knowledge of his existence.

Secondly, God conversed with him after his transgression. Gen. 3: from the 8th to the 22nd. (§ ii. ¶ 13,14,15,16,17.)

From this we learn, that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. (§ ii. ¶ 19.)

Thirdly, God conversed with man after he cast him out of the garden. (§ ii. ¶ 22, 23, 24, 25.)

Fourthly, God also conversed with Cain after he had slain Abel. Gen. 4: from the 4th to the 6th. (§ ii. ¶ 26, 27, 28, 29.)

Q. What is the object of the foregoing quotation?

A. It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men, of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. (§ ii. ¶ 30, 31, 32, 33.)

Q. What testimony had the immediate descendants of Adam in proof of the existence of a God?

A. The testimony of their father. And after they were made acquainted with his existence, by the testimony of their father, they were dependant upon the exercise of their own faith, for a knowledge of his character, perfections and attributes. (§ ii. ¶ 23, 24, 25, 26.)

Q. Had any others of the human family, beside Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony?

A. They had not. For, previous to the time that they could have power to obtain a manifestation for themselves, the all important fact had been communicated to them by their common father: and so, from father to child, the knowledge was communicated as extensively, as the know-

ledge of his existence was known: for it was by this means, in the first instance, that man had a knowledge of his existence. (§ ii. ¶ 35, 36.)

Q. How do you know that the knowledge of the existence of God was communicated in this manner, throughout the different ages of the world?

A. By the chronology obtained through the revelations of God.

Q. How would you divide that chronology in order to convey it to the understanding clearly?

A. Into two parts: First, by embracing that period of the world from Adam to Noah: and, secondly, from Noah to Abraham; from which period the knowledge of the existence of God has been so general, that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

Q. How many noted righteous men lived from Adam to Noah?

A. Nine; which includes Abel, who was slain by his brother.

Q. What are their names?

A. Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, and Lamech.

Q. How old was Adam when Seth was born?

A. One hundred and thirty years.—Gen. 5:3.

Q. How many years did Adam live after Seth was born?

A. Eight hundred.—Gen. 5:4.

Q. How old was Adam when he died?

A. Nine hundred and thirty years.—Gen. 5:5.

Q. How old was Seth when Enos was born?

A. One hundred and five years.—Gen. 5:6.

Q. How old was Enos when Cainan was born?

A. Ninety years.—Gen. 5:9.

Q. How old was Cainan when Mahalaleel was born?

A. Seventy years.—Gen. 5:12.

Q. How old was Mahalaleel when Jared was born?

A. Sixty-five years.—Gen. 5:15.

Q. How old was Jared when Enoch was born?

A. One hundred and sixty-two years.—Gen. 5:18.

Q. How old was Enoch when Methusaleh was born?

A. Sixty-five.—Gen. 5:21.

Q. How old was Methusaleh when Lamech was born?

A. One hundred and eighty-seven years. Gen. 5:25.

Q. How old was Lamech when Noah was born?

A. One hundred and eighty-two years. Gen. 5:28.

For this chronology see § ii. ¶ 37.

Q. How many years, according to this account, was it from Adam to Noah?

A. One thousand and fifty-six years.

Q. How old was Lamech when Adam died?

A. Lamech, the ninth from Adam, (including Abel,) and father of Noah, was fifty-six years old when Adam died.

Q. How old was Methusaleh?

A. Two hundred and forty-three years.

Q. How old was Enoch?

A. Three hundred and eight years.

Q. How old was Jared?

A. Four hundred and seventy years.

Q. How old was Mahalaleel?

A. Five hundred and thirty-five.

Q. How old was Cainan?

A. Six hundred and five years.

Q. How old was Enos?

A. Six hundred and ninety-five years.

Q. How old was Seth?

A. Eight hundred.

For this item of the account see section second, paragraph 36.

Q. How many of these noted men were cotemporary with Adam?

A. Nine.

Q. What are their names?

A. Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, and Lamech. (§ ii. ¶ 39.)

Q. How long did Seth live after Enos was born?

A. Eight hundred and seven years.—Gen. 5:7.

Q. What was Seth's age when he died?

A. Nine hundred and twelve years.—Gen. 5:8.

Q. How long did Enos live after Cainan was born?

A. Eight hundred and fifteen years.—Gen. 5:10.

Q. What was Enos's age when he died?

A. Nine hundred and five years.—Gen. 5:11.

Q. How long did Cainan live after Mahalaleel was born.

A. Eight hundred and forty years. Gen. 5:13.

Q. What was Cainan's age when he died?

A. Nine hundred and ten years.—Gen. 5:14.
 Q. How long did Mahalaleel live after Jared was born?
 A. Eight hundred and thirty years. Gen. 5:16.
 Q. What was Mahalaleel's age when he died?
 A. Eight hundred and ninety-five years. Gen. 5:17.
 Q. How long did Jared live after Enoch was born?
 A. Eight hundred years. Gen. 5:19.
 Q. What was Jared's age when he died?
 A. Nine hundred and sixty-two years. Gen. 5:20.
 Q. How long did Enoch walk with God after Methusaleh was born?
 A. Three hundred years. Gen. 5:22.
 Q. What was Enoch's age when he was translated?
 A. Three hundred and sixty-five years. Gen. 5:23.
 Q. How long did Methusaleh live after Lamech was born?
 A. Seven hundred and eighty-two years. Gen. 5:26.
 Q. What was Methusaleh's age when he died?
 A. Nine hundred and sixty-nine years. Gen. 5:27.
 Q. How long did Lamech live after Noah was born?
 A. Five hundred and ninety-five years. Gen. 5:30.
 Q. What was Lamech's age when he died?
 A. Seven hundred and seventy-seven years.—Gen. 5:31.
 For the account of the last item see § ii. ¶ 40.
 Q. In what year of the world did Adam die?
 A. In the nine hundred and thirtieth.
 Q. In what year was Enoch translated?
 A. In the nine hundred and eighty-seventh.
 Q. In what year did Seth die?
 A. In the one thousand and forty-second.
 Q. In what year did Enos die?
 A. In the eleven hundred and fortieth.
 Q. In what year did Cainan die?
 A. In the twelve hundred and thirty-fifth.
 Q. In what year did Mahalaleel die?
 A. In the twelve hundred and ninetieth.
 Q. In what year did Jared die?
 A. In the fourteen hundred and twenty-second.
 Q. In what year did Lamech die?

A. In the sixteen hundred and fifty-first.
 Q. In what year did Methusaleh die?
 A. In the sixteen hundred and fifty-sixth.
 For this account see § ii. ¶ 41.
 Q. How old was Noah when Enos died?
 A. Eighty-four years.
 Q. How old when Cainan died?
 A. One hundred and seventy-nine years.
 Q. How old when Mahalaleel died?
 A. Two hundred and thirty-four years.
 Q. How old when Jared died?
 A. Three hundred and sixty-six years.
 Q. How old when Lamech died?
 A. Five hundred and ninety-five years.
 Q. How old when Methusaleh died?
 A. Six hundred years.
 See § ii. ¶ 43. for the last item.
 Q. How many of those men lived in the days of Noah?
 A. Six.
 Q. What are their names?
 A. Seth, Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. (§ ii. ¶ 43.)
 Q. How many of those men were contemporary with Adam and Noah both?—
 A. Six. Q. What are their names?
 A. Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. (§ ii. ¶ 43)
 Q. According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men?
 A. By the manifestation made to our father Adam, when he was in the presence of God, both before and while he was in Eden. (§ ii. ¶ 44)
 Q. How was the knowledge of the existence of God disseminated among the inhabitants of the world?
 A. By tradition from father to son. (§ ii. ¶ 44)
 Q. How old was Noah when Shem was born?
 A. Five hundred and two years.—Gen. 5:32. 11:10.
 Q. What was the term of years from the birth of Shem to the flood?
 A. Ninety-eight.
 Q. What was the term of years that Noah lived after the flood?
 A. Three hundred and fifty.—Gen. 9:28.
 Q. What was Noah's age when he died?
 A. Nine hundred and fifty years.—Gen. 9:29. (§ ii. ¶ 45)
 Q. What was Shem's age when Arphaxed was born?
 A. One hundred years.—Gen. 11:10.
 Q. What was Arphaxed's age when Salah was born?
 A. Thirty-five years.—Gen. 11:12.

Q. What was Salah's age when Eber was born?

A. Thirty.—Gen. 11:14.

Q. What was Eber's age when Peleg was born?

A.—Thirty-four years.—Gen. 11:16.

Q. What was Peleg's age when Reu was born?

A. Thirty years.—Gen. 11:18.

Q. What was Reu's age when Serug was born?

A. Thirty-two years.—Gen. 11:20.

Q. What was Serug's age when Nahor was born?

A. Thirty years.—Gen. 11:22.

Q. What was Nahor's age when Terah was born?

A. Twenty-nine.—Gen. 11:24.

Q. What was Terah's age when Nahor, the father of Abraham, was born?

A. Seventy years.—Gen. 11:26.

Q. What was Terah's age when Abraham was born?

A. Some suppose one hundred and thirty years, and others seventy.—Gen. 12:14. 11:26. (§ ii. ¶ 46)

Q. What was the number of years from the flood to the birth of Abraham?

A. Supposing Abraham to have been born when Terah was one hundred and thirty years old, it was three hundred and fifty-two years; but if he were born when Terah was seventy years old, it was two hundred and ninety-two years. (§ ii. ¶ 47)

Q. How long did Shem live after Arphaxed was born?

A. Five hundred years.—Gen. 11:11.

Q. What was Shem's age when he died?

A. Six hundred years.—Gen. 11:11.

Q. What number of years did Arphaxed live after Salah was born?

A. Four hundred and three years.—Gen. 21:13.

Q. What was Arphaxed's age when he died?

A. Four hundred and thirty-eight years.

Q. What number of years did Salah live after Eber was born?

A. Four hundred and three years.—Gen. 11:15.

Q. What was Salah's age when he died?

A. Four hundred and thirty-three years.

Q. What number of years did Eber live after Peleg was born?

A. Four hundred and thirty years.—Gen. 11:17.

Q. What was Eber's age when he died?

A. Four hundred and sixty-four years.

Q. What number of years did Peleg live after Reu was born?

A. Two hundred and nine years.—Gen. 11:19.

Q. What was Peleg's age when he died?

A. Two hundred and thirty-nine years.

Q. What number of years did Reu live after Serug was born?

A. Two hundred and seven years.—Gen. 11:21.

Q. What was Reu's age when he died?

A. Two hundred and thirty-nine years.

Q. What number of years did Serug live after Nahor was born?

A. Two hundred years.—Gen. 11:23.

Q. What was Serug's age when he died?

A. Two hundred and thirty years.

Q. What number of years did Nahor live after Terah was born?

A. One hundred and nineteen years.—Gen. 11:25.

Q. What was Nahor's age when he died?

A. One hundred and forty-eight years.

Q. What number of years did Terah live after Abraham was born?

A. Supposing Terah to have been one hundred and thirty years old when Abraham was born, he lived seventy-five years; but if Abraham was born when Terah was seventy years old, he lived one hundred and thirty-five.

Q. What was Terah's age when he died?

A. Two hundred and five years.—Gen. 11:32.

For this account, from the birth of Arphaxed to the death of Terah, see § ii. ¶ 48.

Q. In what year of the world did Peleg die?

A. Agreeably to the foregoing chronology, he died in the nineteen hundred and ninety-sixth year of the world.

Q. In what year of the world did Nahor die?

A. In the nineteen hundred and ninety-seventh.

Q. In what year of the world did Noah die?

A. In the two thousand and sixth.

Q. In what year of the world did Reu die?

A. In the two thousand and twenty-sixth.

Q. In what year of the world did Serug die?

A. In the two thousand and forty-ninth.

Q. In what year of the world did Terah die?

A. In the two thousand and eighty-third.
Q. In what year of the world did Arphaxed die?

A. In the two thousand and ninety-sixth.

Q. In what year of the world did Salah die?

A. In the twenty-one hundred and twenty-sixth.

Q. In what year of the world did Abraham die?

A. In the twenty-one hundred and eighty-third.

Q. In what year of the world did Eber die?

A. In the twenty-one hundred and eighty-seventh.

For this account of the year of the world in which those men died, see § ii. ¶ 49, 50.

Q. How old was Nahor, Abraham's brother, when Noah died?

A. Fifty-eight years.

Q. How old was Terah?

A. One hundred and twenty-eight.

Q. How old was Serug?

A. One hundred and eighty-seven.

Q. How old was Reu?

A. Two hundred and nineteen.

Q. How old was Eber?

A. Two hundred and eighty-three.

Q. How old was Salah?

A. Three hundred and thirteen.

Q. How old was Arphaxed?

A. Three hundred and forty-eight.

Q. How old was Shem?

A. Four hundred and forty-eight.

For the last account see § ii. ¶ 51.

Q. How old was Abraham when Reu died?

A. Eighteen years, if he were born when Terah was one hundred and thirty years old. Q. What was his age when Serug, and Nahor, Abraham's brother, died?

A. Forty-one years.

Q. What was his age when Terah died?

A. Seventy-five years.

Q. What was his age when Arphaxed died?

A. Eighty-eight.

Q. What was his age when Salah died?

A. One hundred and eighteen years.

Q. What was his age when Shem died?

A. One hundred and fifty years.

For this see § ii. ¶ 52.

Q. How many noted characters lived from Noah to Abraham?

A. Ten.

Q. What are their names?

A. Shem, Arphaxed, Salah, Eber, Peleg,

Reu, Serug, Nahor, Terah, and Nahor, Abraham's brother. (§ ii. ¶ 52.)

Q. How many of these were cotemporary with Noah?

A. The whole.

Q. How many with Abraham?

A. Eight.

Q. What are their names?

A. Nahor, Abraham's brother, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem. (§ ii. ¶ 52.)

Q. How many were cotemporary with both Noah and Abraham?

A. Eight.

Q. What are their names?

A. Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, Abraham's brother. (§ ii. ¶ 52.)

Q. Did any of these men die before Noah?

A. They did.

Q. Who were they?

A. Peleg, in whose days the earth was divided, and Nahor, Abraham's grandfather. (§ ii. ¶ 49.)

Q. Did any one of them live longer than Abraham?

A. There was one. (§ ii. ¶ 50)

Q. Who was it?

A. Eber, the fourth from Noah. (§ ii. ¶ 50)

Q. In whose days was the earth divided?

A. In the days of Peleg.

Q. Where have we the account given that the earth was divided in the days of Peleg?

A. Gen. 10:25.

Q. Can you repeat the sentence?

A. Unto Eber were born two sons; the name of one was Peleg, for in his days the earth was divided.

Q. What testimony have men, in the first instance, that there is a God?

A. Human testimony, and human testimony only. (§ ii. ¶ 56)

Q. What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections and attributes?

A. The credence they gave to the testimony of their fathers. (§ ii. ¶ 56)

Q. How do men obtain a knowledge of the glory of God, his perfections and attributes?

A. By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until, like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. (§ ii. ¶ 55)

Q. Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves?

A. It is.

Q. How do you prove it?

A. From the whole of the first lecture of the second section.

A REMARKABLE VISION,

(Continued from Page 109.)

Extract from Elder Cowdery's Letter, contained in the July No. of the Messenger and Advocate, p. 156.

You will remember that in my last I brought my subject down to the evening or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises, and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient times the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also, the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful, in dreams, and in them the Lord fulfilled his purposes: but the one of which I have been speaking is what would

have been called an open vision; and though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfilment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation in the Book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint.— Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the

directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember, that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth, must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favoured. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart, nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction, and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one, in all *human* probability, sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness, they were placed.

It is very natural to suppose, that the mind would revolve upon those scenes which had passed, when those who had acquired a *little* of this world's goods,

by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger, "Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel"—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described; this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain and accomplish his desire in relieving himself and his friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations, might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history.

Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say, that such were his reflections during his walk of from two to three miles, the distance from his fathers house to the place pointed out. And, to use his own words, it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection, that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other, with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page, “Pray always,” which was expressly impressed upon him, was, at length, entirely forgotten, and, as I previously remarked, a fixed determination to obtain and aggrandize himself occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co., to Canandaigua, Ontario Co., N. Y., and

also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large, perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest, and rises the highest of any on that route. The north end rises quite sudden, until it assumes a level with the more southerly extremity, and, I think I may say, an elevation higher than at the south a short distance, say half, or three-fourths of a mile. As you pass toward Canandaigua it lessens gradually, until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying, that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the Book of Mormon, you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley

fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favoured of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Saviour and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster, it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished.—The Nephites who were once enlightened, had fallen from a more elevated standing as to favour and privilege before the Lord, in consequence of the righteousness of their

fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled in a measure, by a rude, wild, revengeful, and barbarous race.—Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood in wrath, contending, as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow men. Here may be seen where once sunk to nought the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be

esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed

injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

IT IS FOR YOU.

A hearer of a certain practical sermon, whispered to his neighbour who sat behind him, "How do you like the sermon? I think it will fit your case exactly." "O," replied the neighbour, "*It is for you*, as well as me."

We are often reminded of this simple and honest reply, when we see people striving to apply that wholly to others, which belongs equally to themselves: or neglecting to apply that to their own case, which is expressly designed for them; and we were particularly reminded of this, recently, on reading a letter from one of the Elders, informing us that the gift of tongues had been received by the Church where he resides, and that they had spoken in Meeting, several at a time, &c.; and the Elder desired that we would give him some "counsel how to act with them that are speaking in tongues," &c.; and in reply, we would refer the Elder to the 5th No. of the Star, page 127, and say *it is for you*. And whenever we write any particular communication for the Saints, we do it in anticipation

that it will be received joyfully, by those for whose good it is intended; and whenever the Saints shall forget, from any undue excitement, or any other cause, as in the case referred to by the elder—it is very desirable the Elders should ever bear it in mind, and be ready to say to the Brethren and Sisters—*it is for you.*

And we would say to all the Brethren, that we are ever ready to communicate all possible information concerning the things of the kingdom, but our correspondents are so numerous, that, when we have written and published upon any particular subject, we seldom have time to re-write the same thing to particular individuals, and therefore would request every Saint to read what is written, and *remember it is for you.*

TIMES AND SEASONS.

The July No. of the "Times and Seasons" is before us, containing a continuation of the history of the persecution of the saints in Missouri; a continuation of the Letter of President Joseph Smith, jun. and others, while in prison; Letter of President Rigdon, concerning a pretended challenge for discussion from John Rigdon, a Campbellite preacher; an Address from Bishop Ripley, concerning ways and means for rolling on the work; Letter from H. C. Kimball to the Editors; Notices concerning the printing of the New Translation of the Scriptures; Affidavits of Alanson Brown and James Allred, testifying how they, and Benjamin Boyce and Noah Rogers were kidnapped on the 7th of July last, by Wm. Allensworth and other citizens of Missouri, and carried from Hancock, Illinois, to Wells, Missouri, town of Tully; taken into the woods in the night, and some of

them hanged by the neck on a tree till nearly dead, and some whipped with ropes on their necks, stripped naked and otherwise abused for some days, when some made their escape, and others received a passport from the citizens of Tully, signed by H. M. Woodward, to return home to Illinois.

The citizens of Nauvoo, Hancock county, Illinois, assembled on the 13th July, 1840, and appointed Elias Higbee chairman, and R. B. Thompson secretary. A committee of four was appointed, who presented the following Preamble and Resolutions, which were unanimously adopted:—

"1st, That the people of Missouri, not having sufficiently slaked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the same scenes of brutality, which marked their whole course of conduct towards us during our unhappy residence among them.

2ndly, That, notwithstanding they have already robbed us of our homes, murdered our families, stolen and carried away our property, and, to complete the measure of their infamy as a state, their Executive caused unoffending thousands to be banished from the state, without even the form of a trial, or the slightest evidence of crime, they are now sending their gangs of murdering banditti, and thieving brigands, to wreak further vengeance and satisfy their insatiable cupidity in the state of Illinois, and that, too, before we have even had time to erect shelters for our families.

3rdly, That for the purpose of giving a semblance of justification to their most unhallowed conduct, the people of Missouri, have again commenced concealing goods within the limits of our settlements, as they had done before in the state of Missouri, in order

to raise a charge of stealing against our citizens; and under this guise they have, within a few days, kidnapped and carried away several honest and worthy citizens of this county.

4thly, Under these circumstances, the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois for redress, and protection from further injuries, with a confident assurance that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage unoffending citizens.

Therefore,

Resolved, first—That we view, with no ordinary feelings, the approaching danger, as a necessary consequence following the lawless and outrageous conduct of the citizens of Missouri, in setting at defiance the laws of this, as well as all other states of this Union; by forcing from their homes and from the state, civil citizens of Illinois; and taking them into the state of Missouri without any legal process whatever, and there inflicting upon them base cruelties, in order to extort false confessions from them, to give a colouring to their (the Missourians) iniquities, and screen themselves from the just indignation of an incensed public.

Resolved, secondly—That while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disapprobation at the infringement of the laws of this state, as set forth in the above preamble, and strongest indignation at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us.

Resolved, thirdly—That, inasmuch as we are conscious of our honest and

upright intentions, and are, at all times, ready and willing to submit to the just requirements of the laws, we claim of the citizens and authorities of this state protection from such unjust, and before unheard-of oppressions.

Resolved, fourthly—That the forcible abduction of our citizens by the citizens of Missouri is a violation of the laws regulating the federal compact, subversive of the rights of free-men, and contrary to our free institutions and republican principles.

Resolved, fifthly—That the cruelties practised upon our citizens, since their abduction, is disgraceful to humanity, the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient or modern times, and can only find its parallel in the "*Auto da Fa*," the inquisitions in Spain.

Resolved, sixthly—That such unconstitutional and unhallowed proceedings, on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence, to put a stop to such procedure, and use all constitutional means to bring the offenders to justice.

Resolved, seventhly—That we memorialize the Executive of this state of the gross outrage which has been committed on our citizens, and pledge ourselves to aid him in such measures as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman.

R. B. THOMPSON, Secretary."

LOOK AT BOTH SIDES OF THE QUESTION.

Almost every thing has two sides. The world has two sides—else how

could the Lord turn it upside down? Man, beast, bird, fish, insect, and vegetable have two sides each, and all things throughout the natural and artificial world; and before we can become perfectly acquainted with any of these things, we have to examine both sides thereof, and every side, for most of these things have a multitude of sides. Not so with truth—

Look at it when and where you will,
Truth was, and is, and will be still

a principle that has but one side to it, and that side is truth.

Falsehood is another principle which has but one side; and examine it in whatever form you please, all its properties are false: its nature is congenial to itself, it cannot be altered—its name and nature is falsehood.

The word of God is truth, as saith the Saviour, "Father, sanctify them through thy truth, thy word is truth," and yet, when the truth is preached, many are ready to cry out, "look at both sides of the question," just as though truth had as many sides to it as any thing which is naturally constituted with sides, or is continually changing or varying its form.

The Saints are for truth, the whole truth, and nothing but the truth; and wherever a principle of truth can be found, there is a principle which helps to constitute the great sum and substance of the faith of the Saints of the Last Days; no matter what that truth particularly refers to, whether it be God, angels, men, or devils, things seen or unseen, above or below, heaven or hell, celestial, terrestrial, or telestial, believed or disbelieved by men generally; show us a truth and we will believe it.

This was the reason why the world hated the Lord Jesus, because he was possessed of that charity, that love of truth, which prompted him to believe

all things, and rejoice in the truth; and, to be his Saints, we must be willing to suffer for the truth's sake, as he did, even to be called devils, and accounted as mad by this generation—for the servant is not above his master; and if they hated and called the master of the house Beelzebub, because he told them the truth, how much more they of his household, for believing what he said.

Clarity never faileth; neither do we profess to be infallible; therefore, we are ever ready to examine all things which are brought against us, as well as those which present themselves apparently in our favour; so that by the Holy Ghost, whose office it is to guide those who possess it into all truth, we may be enabled to discern the right ways of the Lord, even the way of truth, the old paths, that we may stand and walk therein, until we shall be enabled, by the grace of God, to arrive at the celestial city, the new Jerusalem coming down from God out of heaven, and there refresh ourselves in the presence of the Most High, and of his son Jesus; having been cleansed by the blood of Christ, through sanctification of the spirit, and belief of the truth; and having been baptized with water, with the Holy Ghost, and with fire, that we might be made co-heirs with him to all the glories of his father's kingdom.

With all these glorious prospects before us, we are determined to make sure of the promised inheritance; and although truth has but one side to it, yet there are many in the world who suppose, or pretend to believe, that we have not found that side, and that we are groping in darkness at noon-day, and are following falsehood instead of truth; and would fain convince us of our error by printing or publishing what they call truth, either that they

may turn us away from our belief, or prevent those who would join themselves unto the Lord in the New and Everlasting covenant.

Concerning this matter, we would say to the *Elders and all Saints* every where, whenever and wherever you have or may see any thing printed in any book, pamphlet, paper, tract, or card, concerning us, or the religion we profess; whether it be for or against, in any part of Europe, read it carefully, and examine it candidly by the Spirit of the Lord, for truth will never loose by investigation; compare it with the word of God, by the assistance of the Holy Spirit, which giveth light; and whatever you find to be true, believe and practice—whatever you find to be false, reject; and when you have thus examined, *we particularly desire* that you would *loose no time* in forwarding the same to *us* at our office, or to some one of the twelve; and what you know not now, be faithful, and you shall know hereafter; by thus doing, you will give *us*, also, the opportunity of *Looking at both sides of the Question*.

SIGNS OF THE TIMES.

DREADFUL EARTHQUAKE.—(*St. Petersburg, Sept. 11.*)—The *Abeille du Nord* of yesterday published the following letter from Tiflis, August 13:—"You have, doubtless, heard of the terrible earthquake of Mount Ararat, which has totally destroyed the town of Makitchewan, damaged all the buildings at Erivan, and devastated the two districts of Sharour and Sourmate, in Armenia. All the villages in those districts have been destroyed. The earth is rent in such a manner that all the cotton and rice plantations have perished for want of water. But the most awful event has taken place in the neighbourhood of

Mount Ararat. A considerable mass was loosened from the mountain, and destroyed every thing in its way for the distance of seven wersts, (nearly five English miles). Among others, the great village of Akhouli has had the fate of Herculaneum and Pompeii. Above 1,000 inhabitants were buried under heaps of rocks. A thick fluid, which afterwards became a river, run from the interior of the mountain, which was opened, and, following the same direction, swept over the ruins, and carried with it the corpses of the unfortunate inhabitants of Akhouli, the dead animals, &c. The shock continued to be felt every day in the above-mentioned districts, and entirely laid them waste; then the shocks became less frequent. Ararat is not yet quiet; the day before yesterday I was awakened by two violent subterranean commotions.—*Journal de St. Petersburg, Sept. 12.*

HURRICANE, &c.—From the *John O'Groat Journal* we learn, that, on Wednesday, the 9th of September, a severe storm was experienced in that quarter, which compelled the herring-boats to return as speedily as possible, although some could not get in, and were struggling with the elements all night; some were lost, with all hands on board; six or seven have not been accounted for. A fearful gloom has been cast over all by the loss of life and property.—At Kirkwall the storm was still more severe. At Papa Stronsay, North Isles, six boats were driven to sea; three others, at Cara, South Isles, not expected to be heard of again; others found on shore, or sunk, and destroyed; five or six vessels at Widewall drifted from their moorings, and went on shore. Many of the fishermen will be ruined by their losses.

A Dover paper of the 16th Septem-

ber says:—This day we have been visited with one of the heaviest storms of thunder, lightning, and rain, accompanied with boisterous wind, which we have experienced for some time, which will, in all probability, choke up the mouth of our harbor so as to prevent the ingress or egress of vessels, and also all the harbors along the coast will be rendered useless.

EARTHQUAKE, &c.—The town of New Ross was lately visited with a gale of wind, which, about 7 o'clock, turned into a hurricane; a few minutes after, there was felt the shock of an earthquake, which caused the candlestick to reel on the table, and this was followed by a gust of wind, which blew in windows and prostrated chimneys: two doors with iron bars were rent asunder, in the timber-yard of Messrs. James Galavan & Co., while sheds were stripped of slates, and piles of timber were displaced.—*Freeman's Journal*.

At New Orleans some extensive wharfs have been carried away by the river; lesser floods are common in the States; while in Florida, the Indians continue their scalplings and assassinations with undiminished vigor and success.—*American Papers*.

The papers abound with notices of the destruction of ships in different parts of the world, and the loss of many lives; such as a Spanish packet wrecked at the entrance of the old canal, at Bahama, with sixty passengers, also a Spanish three-masted vessel, and the Rossini from Hamburgh, at the same time and place.

THUNDER STORM AT LIVERPOOL.—On Thursday afternoon, about three o'clock, Liverpool and its neighbourhood were visited by a thunder storm, accompanied with torrents of rain, and a darkness so palpable that shopkeepers and others had to light their gas.—*Liverpool Mercury*.

FIREs.—We learn from the *Manchester Chronicle*, &c., that on the 27th of Sep. the 74 gun ship, Talavera, and Imogene frigate, were destroyed by fire, in the Plymouth dock-yard; and at the same time, the Adelaide Gallery, the repository of the figure-heads and carved ornaments of various prizes taken during the war, and preserved as trophies of British valour, is entirely destroyed; together with a part of the Minden, the large shed on the south of the gallery, and a large amount of tools, timber, &c.—[Thus while the trophies of the victories of the mighty of the earth are consumed by the devouring element, the event itself is but another token of the near approach of that day, when the Saints shall obtain a final victory over all their foes; and be ready to hail their Lord and master with acclamations of joy, as he shall descend in the clouds of heaven to take unto himself his kingdom, which is now preparing for him on the earth.]

DO YOU KEEP A JOURNAL?

There is no believer in divine revelation but who feels a lively interest in the history of the ancient Apostles and Elders in the Christian church; and as it is through their writings, and the histories of their lives and travels that we become acquainted with the church in the days of Christ; and through the writings of the Prophets that we learn of the things of God, and the movements of his children in times before the Apostles, it has been enjoined on the Elders and officers in the church of Christ in these Last Days, to keep a record of their proceedings, or write a history of their travels and labours, so that all the passing events of moment may be gathered in from time to time, so that the generations to come may learn of

our doings, and of the work of God in our day, as we have learned concerning those who have gone before us.

We have lived to see the commencement of the dispensation of the fullness of times; the dispensation in which all things shall be gathered in one; the dispensation in which all things, which have been spoken by the mouths of all the holy Prophets since the world began, will be fulfilled, and the secrets of all hearts shall be made manifest; the Lord Jesus be revealed from heaven, with all the host thereof; and the judgments of the Most High desolate the nations, while Zion and Jerusalem shall again flourish upon the mountains; consequently, we have abundant reason to believe that a history of our day, of the dispensation in which we live, will be one of the most interesting that ever was, or ever will be penned. In this, the latest generations may learn of the fulfilment of the prophecies of the ancient Prophets, even as we learn of their prophecies by their histories; and if the prophecy itself be glorious, how much more the fulfilment thereof.

No one need suppose that after the work is completed, the dispensation ended, (if it were possible to have an end), that God will give a special revelation and history of what has passed, to some particular one of his many servants; so that all may remain idle in this matter, and thus leave all the work to God, for this is not his method of doing business; but God gives special revelations to man, by which he makes known to us those things which we otherwise have not the means of knowing; and he will no more give a special revelation of those things which are daily passing before us, and which we can write at our leisure, than he will cause the corn of that slug-gard to grow who is too lazy to plant

it. How, then, shall our posterity procure our history?

Let all the Elders remember the preface to Luke's gospel, and inasmuch as they also have "a perfect understanding" of those things which are daily occurring in their midst, let them write them as he did, and then, bye and bye, when the Lord will, there will be very little difficulty in collecting the histories of the different Elders, and of compiling them in one, thus forming a more full and explicit history of the Church in the last days than we have of the days of Christ and the Apostles. The gospels by Matthew, Mark, Luke, and John are the histories of their lives, and of the things which they saw and heard, and of events which they were familiar with in their day; also, the Acts of the Apostles is a history of the Apostles; and this is the kind of history that we desire should be preparing concerning the servants and the work of God, at the present time.

We are aware there are many now in England, who find little time to write, and for this reason, we have enjoined it upon them from time to time, as we have had opportunity, to keep a journal, or daily write a word or two, by which they may refresh their memories, until the Holy Ghost shall bring all things to their remembrance, or they may find leisure to pen their histories in full; and of such we would enquire, *Do you keep a Journal?* If so, well—and you will have your reward; and if not, we would again enjoin it upon you, and upon all who have not before heard the admonition, to commence forthwith to keep a Journal, or write a history; and see to it, that what you write is strictly true and unexaggerated; so that in the end, all may know of all things concerning this last work, and all knowledge may flow together from the four

quarters of the earth, when the Lord shall make his appearing, and we all may be ready to give a full account of our mission, our ministry and stewardship, and receive the welcome tidings, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

PERSECUTION OF THE JEWS.

Under this head we published, in the first No. of the "Star," page 19, an account of the sufferings of the Jews, for the alledged murder of a Greek child, and we now have the joy to present the entire acquittance of the ancient people of God in relation to the murder; also, the honourable course of Mehemet Ali, and the interesting proceedings of the English Government, as recorded in the newspapers—

PERSECUTION OF THE JEWS IN THE EAST.—It appears by a despatch, dated the 21st of July, received from the English ambassador at Constantinople, that the inquiry instituted by the Porte respecting the accusations brought against the Jews of Rhodes, who were accused of having murdered a Greek child has terminated in the acquittal of the Jews of the crime laid to their charge, and in the dismissal from the office of the Pacha of Rhodes for his misconduct with reference to that matter. Such is the substance of a communication from the Foreign Office to the Baron Rothschild.

THE JEWS OF DAMASCUS.—The following is the text of the firman to the Governor of Damascus, issued by Mehemet Ali, for liberating the Jews of that city:—"A memorial from Messrs. Moses Montefiore and Cremieux has been laid before our eyes, containing their hopes and wishes. They have been sent to us

as delegates from the whole of that part of the people of Europe who profess the religion of Moses. They entreat us to order the liberation of such members of their religion as have been arrested, and to ensure tranquillity to such of them as have taken flight, in consequence of the inquiries into the disappearance of Father Thomas and his servant Ibrahim, in the month Dzy'l Idge, 1255. We have considered, that it will be worthy of us to accede to the hopes and desires from a people so numerous. In consequence, we order that all those Jews who have been imprisoned shall be set at liberty; and, as to those who have been driven from their homes, I command that they be permitted to return in perfect safety. Each may resume his trade or commerce, and apply himself to his usual occupations. We command that you take such measures that no one of them may become the object of any ill-treatment from whomsoever. I intend that they shall be in full and entire security from all consequences whatsoever, as before the above mentioned matter. Such is our will."

JUDEA REDIVIVA.—A letter from Jerusalem says:—"The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew and printed, and the missionary, Nikoloyson, sees daily, at the divine service performed by him and his assistant, Pient, 400 Jews, of whom 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer Book is to be published. The English Consul endeavours to engage the Jews to cultivate the land of their fathers under the favour of Mehemet Ali, and considerable quantity of land have been purchased for foreign im-

migrants. It is said that there is somewhere a Talmudic saying that when there shall be twenty-five thousand the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavouring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and in Italy intend to establish factories and manufactories in Jerusalem, and some other considerable towns, under the protection of England. The English Government has appointed a vice-consul at Jerusalem for all Palestine."

RESTORATION OF THE JEWS.

(From the *London Times*, July 26.)

[The annexed documents have just appeared in a periodical publication, entitled "*Memorials concerning God's ancient people of Israel*," and are probably as yet but little known to the world at large] :—

"MEMORANDUM, &c.

"*To the Protestant Powers of the North of Europe and America.—Victoria, by the grace of God, Queen of Great Britain and Ireland; Frederick (William) III., King of Prussia; William (Frederick), King of the Netherlands; Charles (John) XIV., King of Sweden and Norway; Frederick VI., King of Denmark; Ernest Augustus, King of Hanover; William, King of Wurtemberg; the Sovereign Princes and Electors of Germany; the Cantons of the Swiss Confederation professing the Reformed Religion; and the States of North America, zealous for the glory of God; grace, mercy,*

and peace from God the Father, and the Lord Jesus Christ.

"High and Mighty Ones,

"The Most High God, who ruleth in the kingdoms of men (Dan.iv.32), by whom kings reign, and princes decree justice (Prov. viii. 15), having in these days granted a season of repose to his witnessing church (Acts ix. 31; Rev. xii. 16), planted in the lands whereof ye are kings and governors (Isaiah xlix. 23); the vine of his planting among the Gentiles (Acts xxiii. 28) hath extended her boughs unto the seas, and her branches unto the rivers (Isaiah xlix. 6), that now in nearly all the world the gospel of the kingdom is being lifted up as a witness unto all nations (Matt. xxv. 14.) and in the isles afar off. The days are drawing near (Rev. xxii. 20.) when the dominion, and the glory, and the kingdom, with all people, nations, and languages, shall serve him who cometh in the clouds of heaven (Dan. vii. 14; Rev. i. 7), whose dominion is an everlasting dominion, and his kingdom that which shall not be destroyed (Psalm xiv. 6). Blessed be he! He hath given his waiting people to hear the sound of his approaching footsteps, and to mark the signs of his drawing near (1 Thess. v. 4). The fig-tree putteth forth her leaves again (Matt. xxiv. 32). Israel's sons are asking the way to Zion, by which we know that summer is at hand. Blessed are all they that wait (2 Thess. iii. 5), and hold fast (Rev. iii. 11), for quickly he cometh. Amen.

"In the prospect of the Christian Church, of the speedy appearing of her glorified head, the zeal of the Lord's servants hath been stirred up (Rev. iii. 2,) to a multiplied diligence in those labours of faith and love which were devolved upon her (Matt.

xxviii. 19,) when the Son of God, as a man taking a journey into a far country, bade his servants occupy until he returned again, (Luke xix. 13.) With other responsibilities, the circumstances of one peculiar people, whom the Most High hath separated (Gen. xii. 1,) and taken into covenant with him, (Gen. xvii. 7, Exod. xxxiv. 7,) and which covenant no act of theirs, however iniquitous and rebellious, can repeal or destroy, (Mal. iii. 6,) whom he hath scattered in all lands as witnesses of his unity and power, (Isa. xliii. 19,) connected with whom the welfare of mankind is bound up, and in the lifting up of whose head the most stupendous consequences are made to depend (Rom. xi. 15,) are presented at this eleventh hour for the repentance and faith of Christendom, that the blood of our brethren of the circumcision which has been unjustly shed, may be atoned for in the blood of the Lamb, (Isa. i. 18,) and the fruits of forgiveness be manifested (Matt. iii. 8,) in presenting the children of this people continually at the throne of grace (1, Pet. ii. 5—Ps. cxxii. 6,) for the atoning sacrifice of Christ to cover them (Joel, ii. 16;) and as the Almighty, in his providential appointments, shall make the way plain to present the children of Israel who may be willing to go up (Ps. cx. 3) as an offering to the Lord of Hosts in Mount Zion (Isa. xviii. 7.)

“For three hundred years the testimony of the churches, planted in the lands over which Almighty God hath made you rulers, hath been lifted up against that Apostacy which hath usurped the authority of the Lord Jesus Christ in the earth (Rev. xvii. 5, and xviii. 5,) daring presumptuously to assert power over nations (Rev. xviii. 7,) and over kingdoms, to root

up and to pull down, to build, to plant, and to destroy (Dan vii. 20—Rev. xiii. 2, 7. The mill-stone which shall sink the Great Babylon in the abyss of an unfathomable perdition (Rev. xviii. 21,) when her hour arrives (and it may be soon!) with the judgment under which she hath long lain, for being drunken with the blood of the saints, and of the martyrs of Jesus (Rev. xvii. 6,) shall include the avenging of the wrongs of God's ancient people (Isa. li. 22, 23,) and a terrible account it is; and the issue shall be joy and gladness to the whole earth, for it is written, “Rejoice, O ye nations, with his people; for he avengeth the blood of his servants, and shall render vengeance unto his adversaries, and will be merciful to his land and to his people.” (Deut. xxxii. 43.) “Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help and the sword of thy excellency? and their enemies shall be found, liars unto thee, and thou shalt tread on their high places,” (Deut. xxxiii. 29.)

“In the events, on which the eyes of nations are fixed, taking place around, whilst the continuance and stability of your thrones and sway, O kings, is the earnest prayer of the Christian church (1 Tim. ii. 2), she cannot but uphold the witness that the days draw nigh, when, under the hallowed sway of Messiah the Prince, the now despised nation of the Jews shall possess the kingdom (Dan. vii. 27), and she directs, with reverential awe, your eye to that mighty empire in the east which is crumbling to the dust, and drying up in all her streams (Rev. xvi. 12.) to make way for the event. Palestine hath been a burdensome stone (Zech. xii. 2,) unto the followers of the false Prophet (Rev. xvi. 13.) as it was to the ancestors of many of

you, O Princes, when, under the banners of the Popish Antichrist, their mistaken zeal sought to recover the Holy City from the Saracen's grasp. But the fulness of the Gentiles is at hand (Romans xi. 21), and unto Israel the dominion shall return (Micah iv. 8).

"The apostate Julian sought to plant the children of this people in the seats of their fathers, in despite of that holy faith, one of the external evidences of whose truth was, that their house was left unto them desolate, until they should say, 'Blessed is he that cometh in the name of the Lord,' (Matt. xxiii. 38, 9). But is it any where declared in the word of our God, that the children of Israel, scattered and peeled, humbled and dispirited, impoverished and broken down, should not be presented as an offering in faith to Jehovah of Hosts in Mount Zion? that there they may be pleaded with face to face by the God of their fathers (Ezekiel xx. 13), that there the veil may be rent (Is. xxv. 7), which is over their hearts (2 Cor. iii. 15), that there they may look on him whom they have pierced? (Zech. xii, 10). Your attention, high and mighty ones, is directed to the recorded fact that such an offering is expected. And before that full and final gathering which follows the judgments poured out on all the earth (Isaiah lxiii. 15, 16, 20), a power, and that power a northern one (Jer. iii. 12, xxxi. 6, 9, xxiii. 7, 8—Isaiah, xliii. 6 xlix. 12), shall be employed to lead a people wonderful from their beginning hitherto—a nation expecting and trampled under foot—whose land rivers have spoiled, unto the name of the Lord of Hosts in Mount Zion. (Isaiah xviii.) These designs and purposes of the Lord God of Israel, King of Kings and Lord of Lords, are declared unto you, high and

mighty ones, his servants (Dan. v. 23) that you may ponder them, and know his will, from the voice with which he is about to speak unto nations and unto men (Haggai ii. 6; Isaiah i. 10), for the time is at hand (Rev. i. 3.)

"Your wisdom hath been exercised to mark the boundaries of kingdoms, and to define the limits of empires! and has not the aggressor overleaped all barriers, and the strength of treaties broken snapped assunder as tow? And why! Because when the Almighty awarded to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel, (Deut. xxxii. 7, 8.) By an unrepealed covenant, the Lord God declared unto Abram, concerning the land of Palestine, "unto thy seed have I given this land, from the river of Egypt to the great river, the Euphrates." (Gen. xv. 18:) This gift was ratified unto him for an everlasting possession, and to his seed after him, when the Almighty gave him his covenant, and changed his name to Abraham. (Gen. xvii. 4, 8.) For the purposes of infinite wisdom fast hastening to maturity, the Lord God hath scattered his inheritance to the four winds of heaven. But hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Israel will gather him, and keep him as a shepherd doth his flock. (Jer. xxxi. 10.)

"As the spirit of Cyrus, king of Persia, was stirred up to build the Lord a temple, which was in Jerusalem (2, Chron. xxxvi. 22, 23;) who is there among you, high and mighty ones of all the nations, do fulfil the good pleasure of the holy will of the Lord of heaven, saying to Jerusalem, "Thou shalt be built," and to the temple, "Thy foundation

shall be laid?" (Isa. xlv. 28.) The Lord God of Israel be with such. Great grace, mercy and peace shall descend upon the people who offer themselves willingly; and the free offerings of their hearts and hands shall be those of a sweet smelling savour unto him who hath said, "I

will bless them that bless thee (Gen. xii. 3,) and contend with him who contendeth with thee. (Isa. xlix. 25.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

"Signed and sealed in London, 8th of January, in the year of our Lord 1839, in the name of the God of Abraham, of Isaac, and of Jacob, on behalf of many who wait for the redemption of Israel."

[The foregoing appeal clearly indicates that the Holy Spirit of Inspiration is resting upon the writer, and that he feels a deep and lively interest in the welfare of scattered Israel, and evidently longs for that time when Zion and Jerusalem shall be re-built, and David's Son shall sit on David's

throne, and rule over his people, as predicted by the prophet; and yet had the writer the priesthood, and the blessings of the renewed covenant, he would see many things which are now hidden from his view; and understand much, which is now veiled in mystery. (Acts. xxii. 16).]

MINUTES OF THE GENERAL CONFERENCE.

A General Conference of the Church of Jesus Christ of Latter-Day Saints, was held at the Carpenter's Hall, Manchester, on Tuesday, the 6th day of July, 1840, it being the 1st day of the 7th month of the 11th year of the Church, when the following officers of the travelling High Council were present, viz., Elders B. Young, Orson Pratt, W. Woodruff, Willard Richards, H. C. Kimball, and G. A. Smith; other officers, viz., High Priests, 5; Elders, 19; Priests, 28; Teachers 4, and Deacons 2.

The Meeting being called to order a little after ten o'clock, by Elder B. Young, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Orson Pratt, be President of the Conference, which was carried unanimously.

Elder George Walker was chosen clerk. After singing and prayer by the President—

				Members.	Elders.	Priests.	Teachers.	Deacons.
The Conference at Preston, including the Churches in the care of Elders Melling and Withnall, was represented by Elder Melling				665	18	23	11	2
Ditto	Potteries,	ditto	Elder A. Cordon ..	248	9	32	9	9
Branch	Birmingham,	ditto	ditto	4	0	0	0	0
Ditto	West Bromwich,	ditto	ditto	21	0	3	1	0

Conference, Clitheroe,	ditto	Elder T. Smith . . .	295..10..11.. 9..3
Ditto	Herefordshire, Gloucestershire, &c. was re-		
	sented by.....	Elder Woodruff....	1007..19..78..15..1
Conference, Glasgow and region round about, represented			
by		Elder Mulliner....	193.. 8.. 7.. 5..3
Branch, Hillsborough, Ireland, ditto		Elder E. Curtis ..	5.. 0.. 0.. 0..0
Ditto	Isle of Man, ditto	Elder H. Clark ..	6.. 0.. 0.. 0..0
Conference, Liverpool, ditto		Priest W. Mitchell	100.. 3.. 4.. 2..1
Branch	London ditto	Elder H. C. Kimball	11.. 0.. 2.. 0..0
Ditto	Macclesfield ditto	Priest I. Brown.....	71.. 0.. 6.. 2..2
Conference, Altrincham, including Middlewich, Northwich,			
and Peover, was represented by Elder W. Berry			82.. 1.. 3.. 3..3
Branch	Bedford ditto	Elder Young ..	36.. 1.. 1
Ditto	Stockport ditto	Elder Littlewood..	140.. 2.. 5.. 2..1
Ditto	Bolton ditto	Priest Barrows....	61.. 0.. 2.. 1 0
Ditto	Duckinfield, ditto	Elder Albistone ..	76.. 1.. 3.. 1 0
Conference, Edinburgh, ditto		Elder Orson Pratt	43.. 0.. 2.. 0..0
Branch, Pendlebury, ditto		Elder H. Royle ..	36.. 0.. 2.. 0..0
Ditto	Eccles, ditto	Brother E. Leather	13.. 0.. 3.. 0..0
Ditto	Whitefield ditto	El. Walker Johnson	39.. 1.. 2.. 3..0
Ditto	Ratcliffe ditto	Elder John Allen	16.. 1.. 2.. 0..0
Ditto	Brampton ditto	Elder T. Tweddle..	40.. 1.. 1.. 1..0
Ditto	Alston ditto	Elder J. Sanders..	39.. 2.. 1.. 2..0
Ditto	Newcastle-upon-Tyne ditto	Elder Amos Fielding	6.. 0.. 2.. 1..0
Ditto	Manchester ditto	Elder B. Young ..	364.. 4..27.. 6..1
Ditto	Ancrum, ditto	Elder Orson Pratt	9

The President brought before the Conference the subject of Ordinations, and after various observations thereon :—

It was proposed by Elder G. A. Smith, that for the future, Ordinations be not attended to, except by the travelling High Council, or under such restrictions as they may adopt in reference thereto.

Elder Young spoke on the subject of Conferences, and also with respect to restricting Ordinations; and suggested that, for the future, General Conferences should, in a great measure, be done away with, or restricted to the travelling High Council for to hold Conferences at such places, and at such times as they may think proper; after taking into consideration the great expense attendant upon holding General Conferences, and the inconvenience experienced by members attending them.—The meeting adjourned at a little after 12 o'clock.

At 2 o'clock, the meeting opened with prayer, after which Elder Kimball spoke on the subject of Elders taking upon themselves the responsibility of ordaining Officers in this church; after pointing out the evils that might result therefrom, he proceeded to treat upon the duty of members towards those who preside over them in the Lord, and respecting the members administering to the temporal necessities of those whose calling it is to labour amongst them in spiritual things.

It was moved by Elder Richards, seconded by Elder T. Smith, and car-

ried unanimously, That all Ordinations for the time being be confined to, or under the regulations of the travelling High Council.

Elder Young called the attention of the Conference to the case of Emma Bolton, a female from the Potteries, who had conducted herself disorderly; Elder Johnson, and others, spoke to several cases of improper conduct on her part; after which it was moved by Elder Young, seconded by Elder Kimball, and carried unanimously, that Emma Bolton be cut off from the church.

The President then called the attention of the Conference, to a letter from Isaac Brown and other officers of the church at Macclesfield, concerning Elder Heath, and also to some half-a-dozen charges preferred by the said Isaac Brown, James Galley, Edward Horrocks, and John Horrocks, and Deacon Hampson against the said Elder Samuel Heath, for several items of misconduct, and neglecting the duties of his office, to all of which charges Elder Heath pleaded not guilty. The complainants then entered into proof of the several items, to which Elder Heath replied by stating that the charges against him, were in consequence of a misunderstanding, &c.; the proceedings opened a wide field for instruction from Elder Young, followed by the President, who recommended the parties to become reconciled to each other, stating that he did not consider the charges preferred against Elder Heath sufficiently substantiated; to withdraw fellowship from him; when it was moved and seconded, that no further proceedings be taken on this subject, which was carried unanimously. After which the Conference adjourned till seven o'clock.

At seven o'clock, the meeting was opened with prayer.

The President having made such preliminary remarks as the importance of the subject called forth, proceeded to call upon those who were willing to volunteer their services to labour in the vineyard of the Lord, when the Officers gave their names as follows:—

HIGH PRIESTS.

H. Clark,
Thomas Smith,
A. Cordon,
Thomas Kington,
Orson Pratt,
Brigham Young,
H. C. Kimball,
Willard Richards
Willford Woodruff,
George A. Smith.

ELDERS.

George Watt,
John Parkinson,
David Moss,
Martin Littlewood,
William Parr,
Samuel Heath,
John Sanders,
Theodore Curtis
Henry Royle,
Thomas Tweddle,
John Leigh,
Amos Fielding,
Thomas Richardson.

PRIESTS.

William Snailam,
William Speakman,
John Needham,
James Mahon,
Frederick Cooke,
Robert Crooks,
William Mitchell,
William Black,
Robert Williams
William Jones,
Thomas Pollitt,
Richard Steel,
John Burns,
Jos. Knowles,
Richard Benson,
John Wyche,
William Roylance,
Jos. Street,
Jos. White.

Moved, seconded, and voted—

That Elder George Watt, go to Edinburgh.—Elder Alfred Cordon, go to Birmingham, also take charge of the Staffordshire Potteries Conference, and John Burns, Priest, go with him.—Elder Thomas Kington takes charge of Herefordshire Conferences, as heretofore, also Garway, &c.—William Snailam, Priest, go along with Elder Kington.—Joseph Knowles, Priest, to accompany Elder Kington.—Brother Robert Crooks, Priest, to go to Bolton.—Thomas Richardson, Elder, go to Herefordshire.—John Needham, Priest, to go with him.—H. Clark, Elder, go to the Isle of Man. Elder Thomas Tweddle, go to Glasgow.—John Sanders, Elder, labour at Alston and go to Carlisle as soon as practicable.—Amos Fielding, Elder, Newcastle-upon-Tyne.—Elder John Parkinson, to go to Greenock.—Elder Henry Royle, go to Cly, in Flintshire.—William Mitchell, Priest, go to Leeds.—Elder Thomas Smith, remain at Clitheroe.—Elder John Leigh, and James Mahon, Priest, go to Arden, Cheshire.—Joseph White, and Richard Steele, Priests, to labour under the direction of Elder Cordon. Frederick Cooke, Priest, labour with Elder Henry Royle, in Flintshire.—Elder John Smith, to be ordained High Priest, to take charge of the Church in Manchester, and the regions round about.—Elder Peter Melling, to take charge of the Church as heretofore, in connection with Elder H. Withnall.—John Wych, Priest, to go into Staffordshire, and labour under the direction of A. Cordon.

Moved and seconded, that the remainder of the Officers who have volunteered, be left to the Travelling High Council, to dispose of, and appoint to such places as they may judge expedient.—Carried.

Moved and seconded, that in consequence of there not being time to transact all the business of this Conference, the Ordination of Officers be left to the Travelling High Council, to ordain, from time to time, such Members as they may consider requisite. Carried.

Elder Young then addressed the Meeting on the propriety of establishing a Fund for the support and clothing of such Members as may from time to time be called out to labour in the vineyard, and whose circumstances may require that their necessities be administered unto.

The President afterwards addressed the Meeting on the same subject, and pointed out the difference between preaching for money, and the Elders having their necessities ministered unto, while they are called to labour, "without taking thought for the morrow."

Elder Richards followed on the same subject, also Elder Kimball; after which, Elder Young moved, that wherever a branch of the Church is established, two Members be appointed to receive the weekly voluntary contributions of the Members, for promoting the spread of the gospel, and the same to be disposed of by the vote of the Church, in council with the travelling High Council. Seconded by Elder G. A. Smith, and carried.

The Minutes of the Conference were then read and accepted,—when the Conference adjourned sine die.

ORSON PRATT, President.
GEORGE WALKER, Secretary.